

Interracial News Service

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1960 ELECTION AND CIVIL RIGHTS

Party Platforms on Civil Rights

The civil rights planks which were adopted at the 1960 Democratic and Republican National Conventions represent a significant break through on the civil rights front. For the first time in our political history, both parties have placed themselves on record forthrightly as favoring the elimination of segregation and discrimination from all areas of community and national life. At the same time, they have pledged concrete actions toward the achievement of this goal. For these reasons and also because of the critical implications for the continuing role of the Federal government in giving leadership in this most important area of our common life, the texts of the civil rights planks are set forth for your study and evaluation.

Republican

Civil Rights

This nation was created to give expression, validity and purpose to our spiritual heritage — the supreme worth of the individual. In such a nation — a nation dedicated to the proposition that all men are created equal — racial discrimination has no place. It can hardly be reconciled with a Constitution that guarantees equal protection under law to all persons. In a deeper sense, too, it is immoral and unjust. As to those matters within reach of political action and leadership, we pledge ourselves unreservedly to its eradication.

Equality under law promises more than the equal right to vote and transcends mere relief from discrimination by government. It becomes a reality only when all persons have equal opportunity, without distinction of race, religion, color or national origin, to acquire the essentials of life — housing, education, and employment. The Republican Party — the party of Abraham Lincoln — from its very beginning has striven to make this promise a reality. It is today, as it was then, unequivocally dedicated to making the greatest amount of progress toward that objective.

We recognize that discrimination is not a problem localized in one area of the country, but rather a problem that must be faced by North and South alike. Nor is discrimination confined to the discrimination against Negroes. Discrimination in many, if not all, areas of the country on the basis of creed or national origin is equally insidious. Further we recognize that in many communities in which a century of custom and tradition must be overcome heartening and commendable progress has been made.

The Republican Party is proud of the civil rights record of the Eisenhower Administration. More progress has been made during the past eight years than in the preceding 80 years. We acted promptly to end discrimination in our nation's capitol. Vigorous executive action was taken to complete swiftly the desegregation of the armed forces, veterans' hospitals, navy yards, and other federal establishments.

We supported the position of the Negro school children before the Supreme Court. We believe the Supreme Court school decision was right and should be carried out in accordance with the mandate of the Court.

Although the Democratic-controlled Congress watered them down, the Administration's recommendations resulted in significant and effective civil rights legislation in both 1957 and 1960 — the first civil rights statutes to be passed in more than 80 years.

Hundreds of Negroes have already been registered to vote as a result of Department of Justice action, some in counties where Negroes did not vote before. The new law will soon make it possible for thousands and thousands of Negroes previously disfranchised to vote.

By executive order, a committee for the elimination of discrimination in government employment has been re-established with broadened authority. Today, nearly one-fourth of all federal employees are Negro.

The President's Committee on Government Contracts, under the chairmanship of Vice President Nixon, has become an impressive force for the elimination of discriminatory employment practices of private companies that do business with the government.

Other important achievements include initial steps toward the elimination of segregation in federally-aided housing; the establishment of the Civil Rights Division of the Department of Justice, which enforces federal civil rights laws; and the appointment of the bi-partisan Civil Rights Commission, which has prepared a significant report that lays the groundwork for further legislative action and progress.

The Republican record is a record of progress — not merely promises. Nevertheless, we recognize that much remains to be done.

Each of the following pledges is practical and within realistic reach of accomplishment. They are serious — not cynical — pledges made to result in maximum progress.

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Democratic

Civil Rights

We shall also seek to create an affirmative new atmosphere in which to deal with racial divisions and inequalities which threaten both the integrity of our democratic faith and the proposition on which our nation was founded — that all men are created equal. Our faith in human dignity distinguishes our open free society from the closed totalitarian society of the Communists.

The Constitution of the United States rejects the notion that the Rights of Man means the rights of some men only. We reject it too.

The right to vote is the first principle of self-government. The Constitution also guarantees to all Americans the equal protection of the laws.

It is the duty of the Congress to enact the laws necessary and proper to protect and promote these Constitutional rights. The Supreme Court has the power to interpret these rights and the laws thus enacted.

It is the duty of the President to see that these rights are respected and the Constitution and laws as interpreted by the Supreme Court are faithfully executed.

What is now required is effective moral and political leadership by the whole executive branch of our government to make equal opportunity a living reality for all Americans.

As the party of Jefferson, we shall provide that leadership.

In every city and state in greater or lesser degree there is discrimination based on color, race, religion, or national origin.

If discrimination in voting, education, the administration of justice or segregated lunchcounters are the issues in one area, discrimination in housing and employment may be pressing questions elsewhere.

The peaceful demonstrations for first-class citizenship which have recently taken place in many parts of this country are a signal to all of us to make good at long last the guarantees of our Constitution.

The time has come to assure equal access for all Americans to all areas of community life, including voting booths, schoolrooms, jobs, housing, and public facilities.

The Democratic administration which takes office next January will therefore use the full powers provided in the Civil Rights Act of 1957 and 1960 to secure for all Americans the right to vote.

If these powers, vigorously invoked by a new Attorney General and backed by a strong and imaginative Democratic President, prove inadequate, further powers will be sought.

We will support whatever action is necessary to eliminate literacy tests and the payment of poll taxes as requirements for voting.

A new Democratic administration will also use its full powers — legal and moral — to ensure the beginning of good faith compliance with the Constitutional requirement that racial discrimination be ended in public education.

We believe that every school district affected by the Supreme Court's school desegregation decision should submit a plan providing for at least first-step compliance by 1963, the 100th anniversary of the Emancipation Proclamation.

To facilitate compliance, technical and financial assistance should be given to school districts facing special problems of transition.

For this and for the protection of all other Constitutional rights of Americans, the Attorney General should be empowered and directed to file civil injunction suits in federal courts to prevent the denial of any civil rights on grounds of race, creed, or color.

The new Democratic administration will support Federal legislation establishing a Fair Employment Practices Commission effectively to secure for everyone the right to equal opportunity for employment.

In 1959 the President's Committee on Civil Rights recommended a permanent Commission on Civil Rights. The new Democratic administration will broaden the scope and

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1. Voting. We pledge:

Continued vigorous enforcement of the civil rights laws to guarantee the right to vote to all citizens in all areas of the country; and

Legislation to provide that the completion of six primary grades in a state accredited school is conclusive evidence of literacy for voting purposes.

2. Public Schools. We pledge:

The Department will continue its vigorous support of court orders for school desegregation. Desegregation suits now pending involve at least 39 school districts. Those suits and others already concluded will affect most major cities in which school segregation is being practiced.

It will use the new authority provided by the Civil Rights Act of 1960 to prevent obstruction of court orders;

We will propose legislation to authorize the Attorney General to bring actions for school desegregation in the name of the United States in appropriate cases, as when economic coercion or threat of physical harm is used to deter persons from going to court to establish their rights.

Our continuing support of the President's proposal to extend federal aid and technical assistance to schools which in good faith attempt to desegregate.

We oppose the pretense of fixing a target date 3 years from now for the mere submission of plans for school desegregation. School districts could construe it as a three-year moratorium during which progress would cease, postponing until 1963 the legal process to enforce compliance. We believe that each of the pending court actions should proceed as the Supreme Court has directed and that in no district should there be any such delay.

3. Employment. We pledge:

Continued support for legislation to establish a Commission on Equal Job Opportunity to make permanent and to expand with legislative backing the excellent work being performed by the President's Committee on Government Contracts.

Use of the full-scale review of existing state laws, and of prior proposals for Federal legislation, to eliminate discrimination in employment now being conducted by the Civil Rights Commission, for guidance in our objective of developing a Federal-State program in the employment area; and

Special consideration of training programs aimed at developing the skills of those now working in marginal agricultural employment so that they can obtain employment in industry, notably in the new industries moving into the South.

4. Housing. We pledge:

Action to prohibit discrimination in housing constructed with the aid of Federal subsidies.

5. Public Facilities and Services. We pledge:

Removal of any vestige of discrimination in the operation of Federal facilities or procedures which may at any time be found;

Opposition to the use of federal funds for the construction of segregated community facilities;

Action to ensure that public transportation and other government authorized services shall be free from segregation.

6. Legislative Procedure. We pledge:

Our best efforts to change present Rule 22 of the Senate and other appropriate Congressional procedures that often make unattainable proper legislative implementation of constitutional guarantees.

We reaffirm the constitutional right to peaceable assembly to protest discrimination in private business establishments. We applaud the action of the businessmen who have abandoned discriminatory practices in retail establishments, and we urge others to follow their example.

Finally, we recognize that civil rights is a responsibility not only of states and localities; it is a national problem and a national responsibility. The Federal Government should take the initiative in promoting intergroup conferences among those who, in their communities, are earnestly seeking solutions of the complex problems of desegregation — to the end that closed channels of communication may be opened, tensions eased, and a cooperative solution of local problems may be sought.

In summary, we pledge the full use of the power, resources and leadership of the Federal Government to eliminate discrimination based on race, color, religion or national origin and to encourage understanding and good will among all races and creeds.

* * * *

Statement by Churchmen and Scholars on Religion and Politics

The following is the text of a statement on religion and politics signed by a group of 100 churchmen and scholars across the United States. They include fifty-five Protestants, twenty-nine Roman Catholics, one Greek Orthodox and fifteen of the Jewish faith. The statement arose out of the concern for attempts to make religious affiliation the basis of the voter's choice of candidates for election to public office.

A Statement on Religious Liberty in Relation to the 1960 National Campaign

We reaffirm our loyalty to the Constitution of the United States and its provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and the declaration in the American Bill of Rights that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

strengthen the powers of the present commission and make it permanent.

Its functions will be to provide assistance to communities, industries, or individuals in the implementation of Constitutional rights in education, housing, employment, transportation, and the administration of justice.

In addition, the Democratic administration will use its full executive powers to assure equal employment opportunities and to terminate racial segregation throughout federal services and institutions, and on all government contracts. The successful desegregation of the armed services took place through such decisive executive action under President Truman.

Similarly the new Democratic administration will take action to end discrimination in federal housing programs, including federally-assisted housing.

To accomplish these goals will require executive orders, legal actions brought by the Attorney General, legislation, and improved Congressional procedures to safeguard majority rule.

Above all, it will require the strong, active persuasive, and inventive leadership of the President of the United States.

(NOTE: The three paragraphs listed below are not part of the Democratic Platform on Civil Rights but are taken from another section of the Platform and are listed here for ease of comparison.)

Discrimination in Employment

The right to a job requires action to break down artificial and arbitrary barriers to employment based on age, race, sex, religion, or national origin.

Unemployment strikes hardest at workers over 40, minority groups, young people, and women. We will not achieve full employment until prejudice against these workers is wiped out.

Welfare

Intergroup Relations

We propose a Federal bureau of intergroup relations to help solve problems of discrimination in housing, education, employment and community opportunities in general. The bureau would assist in the solution of problems arising from the resettlement of immigrants and migrants within our own country, and in resolving religious, social and other tensions where they arise.

(NOTE: The following is not part of the Democratic Platform on Civil Rights but is taken from another section of the Platform and is listed here for ease of comparison.)

Congressional Procedures

In order that the will of the American people may be expressed upon all legislative proposals, we urge that action be taken at the beginning of the 87th Congress to improve Congressional procedures so that majority rule prevails and decisions can be made after reasonable debate without being blocked by a minority in either House.

The rules of the House of Representatives should be amended so as to make sure that bills reported by legislative committees should reach the floor for consideration without undue delay.

(NOTE: The following two paragraphs appear in the Civil Liberties section of the Democratic Platform.)

Protection of rights of American citizens to travel, to pursue lawful trade and to engage in other lawful activities abroad without distinction as to race or religion is a cardinal function of the national sovereignty.

We will oppose any international agreement or treaty which by its terms or practices differentiates among American citizens on grounds of race or religion.

* * * *

We affirm that religious liberty is basic, both historically and philosophically, to all our liberties, and that religious and civil liberties are interdependent and indivisible.

It is our conviction that man's freedom is an essential attribute of human nature. The sacredness of this truth has long been recognized as fundamental to Western Society. The founders of this nation, in emancipating themselves from tyranny, asserted their right to life, to liberty, and to the pursuit of happiness.

These rights are guaranteed in our Constitution to each of us as citizens, and also to the associations, societies and religious faiths to which we belong. Freedom is fundamental to faith. Freedom is fundamental to the exercise of conscience. It is necessary, therefore, to the essence of our faith that we respect the diversity of religious viewpoints and their freedoms.

Unique Challenges

We believe that it is the responsibility of the members of our various religious organizations to oppose vigorously all attempts to make religious affiliation the basis of the voter's choice of candidates for public office. It is a vicious practice and repugnant to all honorable Americans to set class against class, race against race, and religion against religion.

The judgment of God finds us at a particular moment in history, confronted by its unique challenges and dilemmas, and it is there that our testing is. In the circumstances that now confront us, we must act according to our principles, or be found wanting. In the election campaign of 1960 we face a real and inescapable challenge with respect to the relation between a man's religion and the responsibility of the nation's highest elective office.

To speak in this immediate situation will occasion charges of partisanship, but we cannot be silent. We are anxious only that the voter's choice be made on true and vital grounds and issues, on the candidates' whole character and record, and not solely or primarily upon the matter of religious affiliation.

It is our determination and our duty to clarify this issue in order that votes shall not be cast for one candidate or the other because of religious prejudice or misinformation.

More serious by far than all real or fancied risks is the damage that most certainly will be done to our American community if 40,000,000 of our fellow-citizens should be made to feel that they are barred from full and free participation in our national life because of their religious affiliation!

Guidelines Proposed

That we may further the fulfillment of our American democracy under God, we suggest that the foregoing affirmations and the following principles be guidelines for action in the 1960 election.

1. The exclusion of members of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit of our Constitution.

There must be no second-class citizenship in the United States, whether it be based on religion, race, class, or national origin.

2. The religious faith of a public officer is relevant to the conduct of his office.

The religious faith of a person of integrity will influence his private and his public conduct. The relevance of faith to his personal spiritual life is a private matter. His religious faith can give him an insight, independence, and composure that will enable him to make dispassionate judgments in the crises of public life, and lead the nation to a more creative fulfillment of its destiny.

The bearing of the religious views of any candidate of any party upon his decisions in public office is a public matter. Inquiry regarding this relevancy is an exercise of responsible citizenship, if conducted in such a way as not to violate the constitutional prohibition against any religious test for public office.

3. No citizen in public office dare be false either to his conscience or to his oath of office.

Both his conscience and his oath impose responsibilities sacred under the law of God. If he cannot reconcile the responsibilities entailed by his oath with his conscience, then he must resign, lest he fail his nation and his God.

4. The fact that a major religious group has so far never furnished the nation with a candidate who won election to a particular public office does not oblige the voters to elect a candidate of that faith to that office solely to demonstrate our devotion to democracy.

This would establish a religious test for public office much narrower than the one complained of, and contrary to the obvious intent of the Constitution. It would, furthermore, focus attention on a marginal qualification rather than on the essential qualities of personal integrity, leadership capacity, and policies relating to central issues.

5. No religious organization should seek to influence and dominate public officials for its own institutional advantage.

The exercise of public office must always be in the public interest, and serve the welfare of the whole community, local or national. The rights and liberties of each and every voluntary association must be respected and protected as long as they do not infringe upon the like rights of others.

Full Liberty Advocated

6. Every person of every faith must be accorded full religious liberty, and no person should be coerced into accepting any religious belief or practice. No religious group should be given special preference or advantage by the state, nor allowed to use state agencies for the restriction of other faiths.

7. A candidate's faith, and his affirmations of it, as they bear upon his responsibilities in public office, should be viewed in their best light rather than their worst, and the response and expectation of the nation should be such as will encourage him to attain the highest spiritual and moral realization which his own faith can inspire.

8. Just as the choice of candidates for public office should be based upon integrity, leadership, and convictions on basic issues, so the public officer after his election is obligated to make his appointments to subordinate positions on a non-discriminatory basis, using competence and record rather than religious affiliation as the criteria of selection.

9. The President's participation in important national and community religious functions can be a fine symbol of the common concern for the spiritual welfare of the nation. But if for reasons of his own he feels that participation in a particular religious ceremony is not in order, it would be contrary to the civic character of the American Presidency for him to feel obligated to accept the invitation.

Secondary Status Noted

Participation in special religious ceremonials is an aspect of the Presidency that is secondary in importance to matters of constitutional responsibility, such as the conduct of foreign policy of the nation, and the execution of the

laws, and it must be weighed in proportion to these functions in any estimate of a candidate's suitability for that office.

10. Every public official who is a member of a religious group should, of course, take into consideration the spiritual and moral principles of his faith in confronting the decisions he must make. But in our pluralistic society he will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day. He alone, under the judgment of God, can fully appraise the force and applicability of all such values and advice for his situation, and he should seek to apply all in such a way as to enhance and undergird the best interests of the nation.

(*The New York Times*, September 12, 1960)

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Here and There in the Churches

Methodist Opinion Poll

"Dean Walter G. Muelder of Boston University school of theology has announced some of the results of a survey of Methodist opinion conducted by Nils Ehrenstrom, professor of ecumenics at the school. Abingdon Press will publish the full study later this year under the title *Methodism and Society*. On the basis of the poll Ehrenstrom estimates that half the Methodists in America believe that 'members of all races should have the same opportunities but that present patterns must be changed gradually.' Two out of ten believe in abolition of all racial discrimination, while about the same number take the opposite view that, while members of all races should have equal opportunities, 'segregation is desirable to preserve racial purity.'

"More than 12,000 Methodists, laymen and ministers, from all parts of the country received questionnaires; more than 45 per cent replied. Their answers show that many traditional views are no longer held by the majority of church members. For example, only 11.1 per cent said they believe the Methodist doctrine that 'Christians should expect through the power of God to attain perfect love in this life.' Dean Muelder commented that the Methodist and other denominations are 'faced with the task of rethinking and vitalizing their social witness in a changing world community.' He expressed hope that 'this pioneering study of Methodism will contribute to a more realistic and vigorous approach to the social challenge of the sixties.' " (*The Christian Century*, July 27, 1960)

Race Relations Landmark

"A historic advance for race relations in Oklahoma City was the merger last month of two United Presbyterian churches: Bethany (Negro) and Creston Hills (white) — both on the city's northeast side, which has a large Negro population. Memberships of the two congregations were about equal, and the new church has some 250 persons on its rolls. . . .

"At the uniting services, G. Raymond Campbell, minister of Westminster Presbyterian Church in Oklahoma City said that the merger (believed to be the first of its kind in the southwest) is significant 'not only to the uniting churches, but to the community, to the country and to the whole world . . . most of all to the kingdom of our Lord Jesus Christ, who prayed . . . that we all might be one in God' . . ."

(*The Christian Century*, August 10, 1960)

In the Councils of Churches

Richmond, Va. The executive committee of the Virginia Council of Churches issued a statement calling upon "all Christians both white and Negro to act in all human relationships with patience, mutual understanding and love, deplored hatred and violence."

Noting the crises now confronting the citizens of Virginia in the demand for racial equality in public services, the committee called such a statement a necessity.

"The denial of human dignity in any form is a denial of the will of God," it continues. "We are humbled by the fact that the minority group have been denied their true position as children of God and have had to take the initiative in seeking it."

Issued as a message to church leaders in Virginia, the statement declares: "We believe that the Church . . . should take the leadership in striving for a society in which God's Will may be done."

Detroit, Mich. "Nowhere in Michigan can Negroes, and to a lesser extent other minority persons escape the indignity of segregation or discrimination in one form or another," declared Bishop Marshall R. Reed, President of the Michigan Council of Churches, as he released the Board of Directors' policy statement, "Civil Rights in 1960".

"Observing that the problems confronting Christians in the South are paralleled by equally serious racial problems in Michigan;

"Recognizing that most of the member denominations affiliated with the Michigan Council of Churches have called upon their churches and members to eliminate segregated attitudes and processes in every part of the nation;

"The Board of Directors . . . urges the churches and their members to consider earnestly and prayerfully the Christian responsibility the Word of God and the mind of the Church lays upon them, in facing the critical problems of race relations."

The Board points out that "the community or church that feels it has no problem, because there is no present crisis may actually be facing a critical and difficult problem." While "it commends the increasing number of churches whose membership is open to all persons in the neighborhood," it observes that many churches are failing to implement the stand to which they give moral support.

The Board calls on congregations "to evangelize in homes of nearby residents without regard to race". It asks Christians to discover ways and means of providing for minority families equal and adequate housing opportunities. The statement urges support of proposed legislation for the creation of a Civil Rights Commission which in addition to the jurisdiction granted the Michigan F.E.P.C. would seek the regulation of practices in education, public accommodation and housing.

New Social Action Program

The African Methodist Episcopal Zion Church has initiated an extensive social action program, to be headed by Dr. Frederick C. James as the church's first national director of social action. Dr. James' proposed program specifies activity in three general areas: Christian citizenship, inter-group participation and self-help — self-improvement. Social action commissions will be organized in all annual conferences and local churches.

World Council of Churches

The World Council of Churches, through its Central Committee meeting in St. Andrews, Scotland, has reiterated its opposition to segregation. In a message to all churches in Africa, encouraging new nations in moving to a "form of government in which persons of whatever racial background have their rightful share", the Central Committee reaffirms its 1954 statement "that any form of segregation based on race, colour or ethnic origin is contrary to the Gospel, and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ". The Assembly urged the churches within its membership "to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society".

The Rev. C. B. Brink, representative of the Dutch Reformed Church of South Africa, abstained from voting on the message. He asserted that his church was "in sympathy" with the Central Committee's attitude, but that "there are certain situations in which it is impossible to apply these principles", that the "proclamation was dogmatic in some of its parts" and "could certainly land certain churches in a most difficult situation".

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Some Recent Publications

A Case Book on Christian Responsibility and Freedom, Harold C. Letts, editor. 1960. 96 pp. National Council of Churches, Department of Religious Liberty, 475 Riverside Drive, New York 27, N. Y. Basic guide for study book for an intensive year-long study of religious liberty under the leadership of the National Council of Churches and its constituent communions, clergy and lay members; the guide reports and analyzes seven incidents in which religious and civil liberties have been violated and jeopardized and develops a theological framework for a Christian point of view.

Christian Responsibility in the 1960 Election, A Resolution Adopted by the General Board of the National Council of Churches, February 25, 1960. 10c each, \$7.50 per 100. National Council of Churches, Publication and Distribution, 475 Riverside Drive, New York 27, N. Y.

The Church in Areas of Racial Tensions by the Rev. Cornelius C. Tarplee. Address given before the National Convocation of the Church in Town and Country, Louisville, Ky. 10c. Southern Regional Council, 5 Forsyth St. N.W., Atlanta 3, Ga.

Discrimination in Housing: A Handbook of Facts by Eunice and George Grier. 1960. 66 pp., 50c. Anti-Defamation League, 515 Madison Ave., New York 22, N. Y. Reviews extent of discrimination, why it exists, who profits and who loses, and sets forth corrective steps taken by some communities.

The Lawson-Vanderbilt Affair: Letters to Dean Nelson. 1960. 63 pp., 50c. Privately printed, Nashville, Tenn. Order from J. Robert Nelson, Library Place, Princeton, N. J.

Literature Lists: Racial Integration in the Churches, and The Churches and Non-Segregated Housing. Mimeographed, single copies free. National Council of Churches, Department of Racial and Cultural Relations, 475 Riverside Drive, New York 27, N. Y. Lists of low-cost factual material.

The Myths of Racial Integration by Naomi Levine. 1960. 16 pp., 50c each, 100 or more 25c each. American Jewish Congress, 15 East 84th St., New York 28, N. Y. Answers to "myths" on the basis of research findings of social sciences.

Our Own Kind — Voting By Race, Creed or National Origin by Moses Rischin. 1960. 38 pp., single copy free. Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, Calif.

Prejudice and Politics by Charles P. Taft and Bruce L. Felknor. 1960. 55 pp., 35c. Anti-Defamation League, 515 Madison Ave., New York 22, N. Y. The history and course of religious and racial prejudice in American politics from colonial times to the present.

Articles

An Approach to Intergroup Relations in the Theological Seminary Program by Earnest J. Johnson. *The Journal of Intergroup Relations*. Summer 1960, pp. 37-40. Article is based on observations made in a course in Social Ethics at the Eastern Baptist Theological Seminary.

Let Us Kneel-In Together. *Christian Century*, August 24, 1960. Editorial raising fundamental issues regarding spread of "sit-in strategy" to churches in Atlanta. Reprints available from Episcopal Society for Cultural and Racial Unity, 522 Atlanta National Building, 50 Whitehall St. S.W., Atlanta 3, Ga.

Role of the Churches in Integration by Philip S. Hurley. *The Journal of Intergroup Relations*, Summer 1960, pp. 41-46. Attempts to develop a basis on which the three major faiths all can project their roles in working for integration.

Who'll Let Jimmy In? by Pastor John E. Christ. *The Lutheran*, June 22, 1960, pp. 11-14. The story of what happened to a Puerto Rican boy and what he encountered and the results when he attempted to transfer his church membership.

Why Don't Our Churches Practice Brotherhood? by Billy Graham. *Reader's Digest*, August, 1960, pp. 52-56. Author describes his view on race relations.

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

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